

1607/4189

THE 'ONE ONLY CHURCH OF CHRIST,

AND HIS DIVINITY

X

POINTED OUT TO ALL

BY

A SINGLE FACT.

.....

FROM THE EDITIONS IN FRENCH.

WITH IMPROVEMENTS.

.....

*Out of the MOUTH of infants and of sucklings thou hast perfected
praise. Matth. xxi. 16.*

*I say unto you: that if these should be silent, the STONES
would cry out. Luk. xix. 40.*

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THE original design of this
overlaid to strengthen the true French in their
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crossed your Royal Highness in allowing it to
appear under the patronage of your English Name.
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along with the greatest comfort of religion the
sanction of a young Prince, whose conduct is to
have been understood for some I shall order it
therefore, My Lord, with the fullest confidence
that it will prove most welcome to all such who
desire

TO
HIS ROYAL HIGHNESS
THE DUKE OF BERRY.

MY LORD,

THE original design of this work was to strengthen the true French in their faith, by the exposition of a singular miraculous event. Your Royal Highness, in allowing it to appear under the patronage of your August Name, affords me the advantage of presenting to them, along with the greatest comforts of religion, the sanction of a young Prince, whose chief pride is to have been trained under her care : I shall usher it therefore, My Lord, with the fullest confidence, that it will prove most welcome to all such, who

already have proved their fidelity both before
God and the descendants of their Kings.

I have the honour to be, with the most pro-
found respect,

MY LORD,

YOUR ROYAL HIGHNESS'S

Most humble, most obedient,

And most faithful servant,

LE POINTE,

Canon of Champeaux,

in the Diocese of Paris.



PRELIMINARY OBSERVATIONS.

TO reap some fruit from the perusal of this little work, it will be necessary to form to ourselves some just idea of what is meant by a miracle. A miracle then is an event, which takes place, or an effect, which is produced, contrary to the laws of nature, and by a power superior to that of creatures. It is an extraordinary work of the omnipotence of God, who alters, when he pleases, the laws, which he has freely established.

This explication supposes

1°. That God has an absolute power to interrupt, to change, to overturn the general order of nature, and of course of all created matter. This is evident from his having established the whole order of creation with perfect liberty and freedom: otherwise his own hands would be bound by the first establishment; nay, he himself would stand on a level with the weak heathen gods, and be, like them, subject to fate.

2°. It supposes, that, when God alters the natural order of created beings, according to his will and pleasure, mankind can with certainty be conscious of it. Thus, for instance, though we know not the intrinsic nature, nor the secret principle of the operations of the sun, of fire and of the elements, of the human voice; yet, if we are mistaken in the uniform

course of the sun, or in the exterior effects of fire, or of the true organ of the human voice; the author himself of nature would occasion our mistake. If the natural order of things did not require the sun to rise and set every day; if fire did not naturally consume all combustible matter; if our tongue was not in us the sole organ of speech; constant experience would be imposed upon: the deceit could only come from God, the sole cause of our having that sensible, and constant, but imposing experience. This, however, cannot be admitted without insulting the sovereign truth of our Maker.

Resting, therefore, on the strength of his sovereign truth, we are perfectly sure, that generally and regularly the sun rises and sets every day, that fire burns, that the tongue alone articulates our words; and of course when we see the reverse; when, for example, the sun stops, as it did at the command of Joshua; when on some particular occasion fire makes not its usual impression upon matter, as it happened, when, at the command of Nebuchadnezzar, the three children were cast into the fiery furnace, out of which they came in perfect health; when men speak without tongues, as all the holy confessors of the divinity of Christ, to be noticed hereafter, certainly did; we are perfectly sure, that the natural order of things is altered, that a superior cause stops the activity of the elements, supplies the want of the organ of speech, in a word, that there is a miraculous interposition.

Undoubtedly the goodness, the wisdom, and the veracity



veracity of God will never permit an event merely natural, however extraordinary, to pass for miraculous throughout all ages, and in all nations. Of course, if the constant use or exercise of speech in a clear, distinct, and articulated manner, after the tongue was no more, was not a miracle; it would be necessary on the part of God to give us some means of discovering, that so striking an event was but the effect of a natural cause; otherwise he himself would deceive, or suffer us to be deceived without any clue to detect the error; since to speak habitually without a tongue in a distinct and well articulated manner, is constantly held, as well as the resurrection of a dead person, to be a prodigy above all the powers of nature, and which cannot be ascribed to any thing else but the omnipotent power of God.

Now if such an universal persuasion of mankind in all places, and in all times, was false; if all mankind was to call that an extraordinary act of the Almighty, which in reality is but the result of the general order of the mechanism of the world; it would fall into the grossest error; an error more fatal, as leaving no resource for man to know, when God speaks or does not speak by such extraordinary signs; still more fatal, when evidently connected with, and in confirmation of some article of faith. In such case, God would be wanting to himself, or his own sovereign truth, which can never lead his creatures into an invincible error respectively to their essential duties.

It is not then possible for all mankind of all times and places to be deceived on the article of true miracles;

cles; and we may safely aver, that the resurrection of a dead man after four days burial, that the free exercise of the faculty of speech in a person, who has no tongue, is really a miracle, and that none, but God himself, can be the author. With the greatest reason, therefore, and propriety of speech, the Evangelist represents to us Jesus Christ speaking in the following manner: "If I do not the works of my Father, do not believe in me." *John x.*—"If I had not worked in the midst of them wonders, which nobody else has worked, they would not be guilty." *John xv.* As much as to say: none but God; or one sent by God, can work such wonders; the Jews are therefore inexcusable in not receiving me, as the Messiah promised, and sent by God, since they have seen the miracles I work in proof of my divine mission.

Neither must we forget, that Jesus Christ has foretold, that those, who believe in him, shall work in his name *still greater miracles*; nor is it less remarkable: if Christ himself has produced *in proof of his Divinity the dumb, whose tongues he had loosened*; what an immense confirmation to the same must be his giving, after his death, the faculty of speaking, even to them, who had not the organs of speech!

We must likewise observe: the miracles worked in the old law were visible and palpable: an infinite number of eye-witnesses could convince themselves of their truth: to perpetuate their memory, public records, monuments, and festivals were established: all which were religiously observed by the whole Jewish

Jewish nation. It follows of necessity, either that these wonders did really happen, or that these injunctions, so religiously observed, were nothing, but fables awkwardly contrived. Only the want of common sense can adopt the latter of these opinions.

We must observe, moreover, the miracles of the old law are essentially connected with those of the new; the former sanctioned the prophecies, which announced the Messiah; and the latter evidently prove their accomplishment, that God has sent the great Prophet, so long foretold in the sacred records, that the desired of nations is come, and come to establish a kingdom, that should last for ever, according to Daniel, and which can be no other, than the Christian church collected from Jews and Gentiles.

Were a pretended libertine or freethinker once to admit, as true and real, any one single miracle wrought in favour of the new or old law, from that moment he must submit, and believe that God has spoken, and given his law to mankind.

For this reason, I have entitled this little work—*the one only Church of Christ, and his Divinity pointed out to all by a single fact.*

1°. A fact, than which none can be more obvious to our senses; both eyes and ears are vouchers for its reality.

2°. No fact can be more public: an immense multitude of all sorts and of the more curious had every opportunity of investigating the whole then and long after.

3°. The

3°. The fact was carefully recorded by the learned and illustrious writings of the times. They still subsist, as so many standing memorials, for every age in the Christian world.

Read now and judge for yourselves: and, if an event should come forth for the confirmation of truth, *more astonishing* than the gift of tongues was for its first solemn establishment, bow down before the finger of God: and say no less than St. Paul: "*God, who diversely, and many ways, spoke in times past to the Fathers by the Prophets: last of all, in these days has spoken to us by His SON.*" *Heb. 1.*

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TOWARDS the end of the fifth century of the Chistian æra, Huneric, the Arian King of the Vandals in Africa, from his declared enmity to the Divinity of Christ, became one of the greatest of all the persecutors of the catholic church. Two years before the persecution became general in his dominions, one of the faithful had seen in a vision the church of Faustus, which was at that time the finest in Carthage, ornamented as usual, hung with tapestry and lighted by a vast number of wax tapers and lamps; but whilst he was enraptured at the sight, the light suddenly disappeared, and the holy place was filled with offensive smells, and darkness, and a vast crowd of people, dressed in white garments, were seen in the vision to be expelled from it by Ethiopians. This,
and

and many other similar visions, were considered as a warning from heaven. The person, who had been favoured with this vision, related it to Eugénus, the holy Bishop of Carthage, in the presence of Victor, Bishop of Vita, from whom we have this narrative.

The Confessors of the Divinity of Christ, says this historian, were collected together in the town of Sicca, from whence the Moors, by command of the Arian Vandals, were going to conduct them into the Desert. The prison, in which they were first confined, was tolerable; but they were taken from it, and cast into a horrid dungeon, which was so small, that they were heaped up together, as even not to be able to find the smallest vacant space to satisfy the necessities of nature. The horrors of this confinement produced a contagious infection: an immense multitude of reptiles arose from the corruption around, and preyed on the bodies of the living.

Victor, the above historian, while speaking of this as an eye-witness, adds, that having found means to enter into that dismal dungeon, by giving money to the Moors, he sunk up to his knees in filth and vermin.

Huneric had banished at least 334 catholic Bishops from their sees and had shut up their churches; he treated them with unexampled barbarity; he neither spared the nobility nor the plebeians; nor did he make any distinction of age or sex; and every day he invented fresh torments for the generous defenders of the Divinity of Christ.

The Arians of Typasis, in the Cesarean, or Greater
Mau-

auritania, ordained a Bishop, who had been secretary to Cyrila, the most powerful among the Bishops of their sect; but the zeal for the true faith was so general at Typasis, that almost all the inhabitants retired, by a voluntary banishment, into Spain, rather than communicate with an Arian Bishop. The Bishop, on his side, used all his endeavours to pervert those who, for want of vessels, remained behind. He endeavoured to gain over by threats, whom he could not pervert by entreaties. But they despised both his person, and the means employed to seduce them: they met together in a house, where they publicly celebrated the sacred mysteries. The Bishop apprized thereof, sent an account of their proceedings to the King, who was then at Carthage. Huneric, highly incensed, sent immediately a Count with orders to see all their tongues and their right arms cut off in the market-place of Typasis, in presence of the inhabitants of the whole province, who were ordered to witness this barbarous execution. Thus the Vandal tyrant seemed to bid defiance to the Almighty, as if it was in his power, by depriving *his adorers of the use of their speech, to hinder every knee from bending at the name of his only Son in heaven, on earth, or in hell.*"

The Church of Africa, which groaned under an iron rod, stood therefore much in need of consolation: the interests of God seemed to require the humiliation and confusion of the enemy of truth; his glory and his goodness towards the confessors of his holy name seemed to call down for some manifest token to man-

B

kind

kind of his divine Providence; and, at the same time, for a Confirmation of the Divinity of his Son, which was contradicted by the impious Arians. In a word, now was the time to look more specially for the solemn promise and declaration of Christ in his own cause: "Be not solicitous **HOW**, or what to speak: for it shall be given you in **THAT HOUR** what to speak. For it is not you that speak, but the **SPIRIT** of your **FATHER**, that speaketh in you." Mat. x. 19, 20.

The Count, who was charged with the execution of the orders of the barbarous Huneric, came to TYPASIS, and the execution took place; but, *after these Confessors of the faith had lost their right hands and their tongues which were cut out to the very roots, they continued to speak*; they bore to the power of the Almighty a testimony, so much the more glorious, as there was nothing natural in it. Many of these Confessors retired to Constantinople, where they were received with every respect which was due to them: others travelled to different provinces and islands, carrying, wherever they went, *permanent proofs of the divine power of Jesus Christ, and of the orthodoxy of the Catholic Church in communion with the See of Rome, whose faith they had most solemnly professed before, acknowledging her for the mother and mistress of all churches*; so that no miraculous event could attain more celebrity, or confirmation, as to the matter of fact or existing circumstances.

Here we have an unquestionable miracle, that is, a work that could not be operated by any natural cause;

cause; an effect diametrically opposite to the known and constant laws of nature: for it is as impossible for a man to speak without a tongue, and especially with any clear and articulated sounds, as it is to see without eyes, or to hear without ears, as it is for a bird to fly without wings, or for a fish to stem a torrent without fins and without a tail. In a word, behold a fact which, *considering its intent of proving the Divinity of Christ*, we cannot attribute to any one but the author and master of nature itself.

Let us reflect here: this event is not to be ranked among the transitory illusions, which may dazzle our eyes for a moment, and which we have not time to verify: all were enabled to see these holy Confessors, to speak to them, to question them, and might convince themselves of this wonderful effect of the power of God. For it was not on few, that God operated this miracle, but on all the people of that city and province, who had remained faithful to him. This wonder did not only last one day, one month, or one year, but almost a whole century, that is, till the death of the last survivor. It was not only seen in one town or in one province of Africa, but likewise in all the transmarine countries into which they were scattered. Let that corypheus of impiety open then his eyes, who in his mad conceits used to say*, that for a miracle to be properly ascertained, it ought to be wrought in the presence of the royal academy of

* Voltaire Philosoph. Diction.

sciences of Paris, of the medical faculty, and of a troop of the regiment of guards.

We ourselves, indeed, have not been witnesses of this fact, but if we have authentic testimonies of it from both the respectability and the number of the witnesses; can we call it in question without blindly holding with the impious enemies of God and of his Christ?

Let us see then, if the assertors of the fact are men of learning and probity, if their number is sufficient, and if their testimonies are so clear and so exact, that they cannot leave any doubt in the mind of a man used to argue, and judge of the nature of things.

Now the witnesses in the present fact are of two kinds: some of them had been eye-witnesses of the fact; others had learned it by hearsay, but from such who had been eye-witnesses of it. We shall begin with the former class.

I. VICTOR, called *Viticensis*, or *Uticensis*, from the city of Vitica, in the Byzacena province of Africa, was Bishop thereof towards the end of the fifth century: he had been one of the sufferers under the persecution of Huneric, and wrote himself the history of that persecution about the year 487. In his recital of the cruelties, which Huneric, King of the Vandals, exercised on the Confessors of the Divinity of Christ, we meet with the following particulars:

“ He commanded (l. II. n^o. 6.) the Count to see
 “ their right hands cut off, and likewise their tongues
 “ to

“ to the very root ; and that barbarous execution
 “ took place ; but *by the virtue of the Holy Ghost they*
 “ *spoke, and still continue to speak, just as they did*
 “ *before* ; and if any one does not believe it, let him
 “ go to Constantinople, and there he will find one of
 “ them, a subdeacon, named Reparatus, who speaks
 “ distinctly, without the least difficulty, and who,
 “ on that account, is wonderfully respected in the
 “ palace of the Emperor Zeno, but especially by the
 “ Empress.”

We are indebted for an elegant edition of Victor of Viticensis to Don Ruinard, a pious, learned Benedictin, disciple of Mabillon, and not less celebrated all over Europe for his own excellent works. *Victor Viti-
 censis de Persecutione Vandalica, cum Annotationibus.*
F. Balduini. Paris, 1569, 8^o., is to be seen at the
 British Museum.

II. *ÆNEAS* of Gaza, a Platonic philosopher, but
 at the same time a Christian, who took his name
 from the holy Bishop, predecessor of St. Porphyrius
 in the See of Gaza, was a man of solid judgment and
 profound erudition ; he was at Constantinople when
 the holy Confessors of the Divinity of Christ came
 thither, and he introduces the miracle, which he had
 seen, in his excellent dialogue on the immortality of
 the soul, and the resurrection of the flesh, to prove
 that the laws of nature remained subordinate to God,
 who made them : “ Great Lybia,” says he, towards
 the end of the dialogue, “ was groaning under the
 “ yoke of an oppressive tyrannical government ; and
 “ as tyranny is a stranger to mildness and humanity,

“ and as it can judge equitably of nothing, because it
 “ does not give itself the trouble to find out the
 “ truth; the tyrant of that country construed the
 “ piety of his subjects into a crime. He commands
 “ the priest to *abjure the sublime and good doctrine* :
 “ those who refuse to obey, are, by his barbarous
 “ and flagitious command, deprived of their tongues ;
 “ tongues that heretofore rendered an homage so
 “ agreeable to God. Huneric imitates, in this respect,
 “ the Tereus of heathen mythology ; who after hav-
 “ ing committed a rape on the person of a young
 “ princess, and, fearing lest she should accuse him of
 “ the crime, cut out her tongue ; but by means of
 “ her needle she made her embroidery speak for her,
 “ and by the help of art she published, what nature
 “ could not, as usual, express. As to the persons, of
 “ whom we speak, they have no need of such inge-
 “ nuity : they implore the assistance of the Author
 “ of nature ; who gives life to the dead of three days,
 “ and renews their nature ; he does not indeed give
 “ them another tongue, but bestows on them the fa-
 “ culty of speaking without the tongue on all manner
 “ of subjects, as distinctly as ever they had done
 “ heretofore. For my part, I thought that a musi-
 “ cian, a flute player, for instance, could not possibly
 “ exercise his art without a flute, nor a harper, if his
 “ harp was taken from him. But a sight so extraor-
 “ dinary as that which I have seen, compels me to
 “ alter my opinion, and to look upon nothing, that we
 “ see, as permanent and unalterable, whenever it
 “ pleases God to introduce some change in it. *I have*

“ seen.

*“ seen these men myself, I have heard them speak,
 “ and I was astonished to hear their words so well
 “ articulated; I looked for their organ of speech, and
 “ not trusting to my ears, I was determined to judge
 “ by my eyes, and having made them open their
 “ mouths, I saw, that their tongues were torn out of
 “ their mouths to the very roots, and I was not only
 “ astonished that they could speak, but that they could
 “ still live.”* Æneas of Gaza is to be seen in the Bri-
 tish Museum.... En. Gaz. Teophrastus de Immort.
 Animæ. Ann. 1513. 8°.

III. JUSTINIAN I. succeeded the Emperor Jus-
 tin the elder, his uncle: he triumphed over his rebel-
 lious subjects, vanquished the Persians, exterminated
 the Vandals, reconquered Africa, subjugated the
 Goths, defeated the Moors, and restored the Roman
 Empire to its former splendour; he built the church
 of Sancta Sophia at Constantinople, a wonderful
 master-piece of architecture; his labours for the esta-
 blishment and restoration of good laws, have acquired
 him an immortal glory. He died in the year of our
 Lord 555.

In the forepart of a constitution that Justinian made
 for Africa, and directed to Archelaus, prefect of the
 prætorium, he speaks as follows: “ The tribute of
 “ gratitude and praise, which we owe to Jesus Christ;
 “ the Lord our God, is above all we can express or
 “ conceive; it is true, that the goodness of God had
 “ already granted us many favours; we acknowledge
 “ his innumerable benefits, and we own that we have
 “ done nothing to deserve them: but of all the
 “ things,

" things, which the Almighty has been pleased to
 " execute through our ministry for his glory and the
 " sanctification of his name, the most astonishing,
 " and indeed the wonder of this age, is the delive-
 " rance of Africa, accomplished in so short a time
 " by the exertion of our armies, after a slavery of
 " ninety-five or even a hundred and five years, dur-
 " ing which time the Vandals exerted their tyranny
 " both over souls and bodies; for those who yielded
 " to the violence of their tortures, were baptized
 " again by them, and thus united to their infidel
 " sect. They oppressed with the greatest barbarity
 " the free men, and most exalted by their birth,
 " The temples sanctified by the presence of God did
 " not escape their profanations. They even converted
 " the churches into stables: *We have seen those ve-*
 " *nerable men, who, after their tongues had been cut*
 " *out to the very root, gave still a lamentable narra-*
 " *tive of their sufferings.* Others, after passing
 " through various sorts of torments, were dispersed
 " into different countries, and died in exile. By what
 " expression then, or action, can we sufficiently make
 " known our gratitude to the Almighty, who has
 " been pleased to make use of us, the last of his ser-
 " vants, to revenge the outrages committed on his
 " church, and to deliver from so cruel a slavery the
 " inhabitants of these vast provinces?"

This constitution, which is at full length in a book
 intituled: *Codex Justiniani, libri v, priores*, under
 the following title: *De Officio Præf. Præt. Africae &*
de omni ejusdem diæces eos statu: Titulus XXVII.

pag. 158. (*Lugduni apud Guill. Rovillium, 1551*), 12^o. is to be seen at the British Museum.

IV. MARCELLINUS, an officer of the empire, and Count of Illyrium under the Emperor Justinian, was author of a chronicle, which begins with the year 379, and ends at the year 534: in that work he declares himself to have been an eye-witness of the same miraculous event. To judge of the merit of this illustrious author, it will be sufficient to attend to the testimony given in his favour by Cassiodorus, in his introduction to divine subjects (cap. xvii.). The latter was minister to Theodoric, and proved himself to be one of the ablest to govern others, as well as one of the wisest in governing himself. Marcellinus in his chronicle, in the seventh indiction, and under the consulship of Theodoric and Venantius, draws in few words a picture of the persecution of the Vandals, and proceeds as follows: "King Huneric ordered the
 " tongue of a young catholic man, who had been
 " dumb from his birth, to be cut out of his mouth;
 " but no sooner was his tongue cut out, than he immediately began to speak and give glory to God. I
 " have seen some of those many faithful at Constantinople, whose tongues and right hands had been cut
 " off; but who still spoke perfectly well."

Vide Marcellini, v. c. *Comitis Illyriciani Chronicon*, Paris, 1619. *Ind. vii Theodorico & Venantio Consulibus*. The best edition of this work is from Father Sirmond, a learned Jesuit, and may be seen at the British Museum.

PROCOPIUS, the Greek historian, was secretary
 to

to Belisarius, an illustrious senator, and prefect of Constantinople. Among other works, he has written two books on the Vandalic war, in which he asserts, that the *Confessors of the Divinity of Christ*, whose tongues had been cut out, spoke without any difficulty. Even in the secret history of Justinian, which is generally attributed to him, he recalls nothing said before on the prodigy, but enforces it more, while speaking on Huneric—"he ordered the tongues of many to be cut out, who in my time were at Constantinople; *I have conversed with them; they spoke freely without any impediment ensuing from the privation: two of them, however, who had sinned with prostitutes, lost the gift of speech.*" A chastisement from heaven so sudden, and so visible, falling only on these two, must, no doubt, have enhanced the fame of the miracle, which continued in all, who had not rendered themselves unworthy of the grace of martyrdom.

My voucher for the authenticity of this extract is Nicephorus Callixtus, a Greek author. The history of Procopius, in folio, is to be seen at the British Museum.

From the eye-witnesses of so great a miracle, let us now pass to the authors, who have asserted the fact on the authority of those, who had been eye-witnesses of it.

I. VICTOR, Bishop of Tunones in Africa, died at Constantinople in the year of our Lord 565. In his chronicle, still extant, after a short sketch of Huneric's

neric's persecution, he tells us, that the *Confessors of the Divinity of Christ*, whose tongues had been cut out by the command of that tyrant, *continued still to speak perfectly well to the end of their lives*, and that the fact is attested by the royal city, which possesses their mortal remains. Such are his own words. They carry with them so much more weight, as in his great earnestness to defend the three chapters, condemned by the fifth general council in the year 553, he might naturally be supposed to dwell less on events redounding so much to the honour of the catholic church, which had acted with severity in his regard to punish his obstinacy.

His chronicle was only discovered in the beginning of the last century, in the library of Toledo, by father Andrew Sekott, a Jesuit of Antwerp, celebrated for his vast erudition and for his perfect knowledge of the Greek tongue. It was submitted afterwards to the care of the learned Canisius, who made it more public.

Vide *Chronicon Victoris Tunonensis*, page 25, the Ingolstadt edition, Lierre's type, at Andrew Angermarius, in the year 1600. This work is to be found at Oxford, in the Bodleian library, where a respectable friend verified for me the above passage. It is likewise to be found in 12^o. in the British Museum.

II. ST. GREGORY THE GREAT: his illustrious birth and dignities, the splendour of his doctrine and virtues, justly held him forth as the greatest man of his age. At the sight only of some English youth for sale in the market-place of Rome, he conceived

so ardent a desire of labouring for the conversion of their country, that he set out, and actually would have passed over to England to preach the gospel there, had not the Romans, in their distressing loss of so great a man, followed him on, and compelled him to return to Rome, after a journey of three days. No sooner was he raised to the chair of St. Peter, than he sent over St. Augustin to preach the gospel to that nation. On the other hand, he did not consent to his election till it had been confirmed by a miracle, and after he had used every possible means to compass the choice of another. He had been sent by Pope Pelagius, his predecessor, in quality of apostolical Nuncio to Constantinople. I shall here cite from his dialogues what he says concerning the Confessors of Christ, who had been seen and known there to speak without tongues, many years before he went thither.

“ They went to Constantinople ; and, at the time
 “ I was sent thither to beg the assistance of the Em-
 “ peror, I found there an old Bishop, who assured
 “ me, *that he had seen these Confessors speaking*
 “ *without tongues ; they hollowed out with their mouths*
 “ *wide open, DRAW NEAR, AND SEE, that we have*
 “ *no tongues, and still we speak ;* all present saw,
 “ added the Bishop, what they asserted to be true.
 “ As their tongues had been cut out to the very root,
 “ a plain wide opening was visible down to their
 “ throats ; and though their mouths were void, and
 “ without the remnant of a tongue, still every thing
 “ they said was perfectly articulated. One, however,
 “ among

" among them, by transgressing the sixth command-
 " ment, lost this miraculous gift. No doubt, the
 " just judgment of God would not suffer that body to
 " be any longer the *miraculous organ of truth*, which
 " had thus defiled itself."

See the collection of the works of that great pontif,
Sti. Gregorii Magni Dialogi, lib. 3. c. 32. His works
 are to be seen at the British Museum.

III. ST. ISIDORE of Seville, was a man of great
 wit, of exquisite judgment, and sublime genius, re-
 markable for eloquence, poetry, and a perfect know-
 ledge of profane and sacred literature, but, above all,
 more admirable for the sanctity of his life. The
 Council of Toledo has given us the highest idea of
 this great Bishop, by declaring (*Conc. Tolet. viii.
 cap. 2.*), that his name ought to be pronounced with
 veneration. St. Isidore died in the year 636. He
 thus proves in few words, in his chronological history
 of the Vandals, that Huneric exceeded Genserio, his
 father, in cruelty. " *He cut out the tongues of the*
 " *Confessors, but, nevertheless, they continued to speak*
 " *perfectly well till their death.*"

To verify this passage, it must be observed, that
 the great chronicle, entitled, *Chronicon D. Isidori Ar-*
chiepiscopi Hispalensis, is followed by a particular
 chronicle relating to the Goths, and that the chronicle
 of the Vandals closes the whole.

You may see in the British Museum *Sti. Isidori*
Hispalensis Episcopi opera omnia, pag. 403.; *Historia*
sen Chronicon Vandalorum. Paris, apud Michaellem
Sonnium, anno 1601, in fol.

No doubt, we might justly claim an author of much more additional weight, in St. Fulgentius, Bishop of Ruspa in Africa, if the greatest part of his learned works were not entirely lost. He was born at Lepte, in the Bizacena province, towards the year 463, of noble parents, and had carefully studied the Greek and Latin authors. He had a strong inclination for solitude, but his merit had raised him to the highest dignities in the church, though much against his will. Trasimund banished him into Sardinia, because he stood up with zeal against the Arians. It was in the time of his exile that he composed his excellent works. He was afterwards recalled from banishment, and died in the year 533. From the place of his birth, from the time wherein he lived, and from the nature of his labours, we may safely infer, he was an eye-witness of the persecution both of Genseric and of Huneric, and that he certainly had written upon that subject; but whatever in them might have served to increase our proofs of the fact has been lost, like some other of his works, of which he speaks, but which are no more to be found. They are lost, says the pious and learned Baronius, and share the fate of many other monuments of the first talents. "*Desiderantur, sicut & alia nobilissimi ingenii monumenta.*"

But why recur to more witnesses? two or three are sufficient at any tribunal; we have already five of the first class, that is, five who assert the truth of the fact as eye-witnesses of it, viz. VICTOR, of Vitica, an illustrious Bishop, who in person had suffered
under

under that same persecution: *ÆNEAS of Gaza*, a true philosopher, who, by the study of nature, had raised himself up to the knowledge of the Author of it: *JUSTINIAN the First*, one of the greatest Emperors: *MARCELLINUS*, Viceroy of Illyrium, so highly honoured by the approbation of a first-rate Minister: in fine, *PROCOPIUS*, Governor of Constantinople, whose elevation to that dignity was owing entirely to his merit and talents.

Might we not here ask the impious and modern bold arch-infidel, whom we noticed before, if such witnesses, with all their cotemporaries in Africa and Europe, were not at least equally competent to judge of those eloquent mouths without tongues, as the Paris academy of sciences, and the professors of the faculty of medicine of that university? Let me ask, if the Vandal and Moorish armies, which executed the cruel orders of Huneric, were not full as good judges of the fact as a regiment of guards?

Surely had some grand monument been erected to perpetuate the memory of this miracle, it would be folly in the extreme to call it in question. Pray are not the writings of the most illustrious and worthy men so many authentic and ever-standing monuments? Such, as to compel and sanction our belief, while they confound every unreasonable doubt of the sceptic?

What then must be their weight, when we add, the Arians, a sect so productive of writers, the many sophists of old never denied this fact, while their honour and interest were deeply involved to prove, if

possible, its falsehood ! They have not attempted it : from whence it evidently follows, that they had no hopes of success. So far from their denial of the fact, we even see it confirmed by a *second* class of witnesses, who maintain the same, by recurring to the testimony of the eye-witnesses.

To pass over VICTOR, Bishop of Tunone, whose testimony is more glorious, as he himself had once erred in faith ; but here, by avowing the fact, proves himself a stronger voucher to the orthodoxy of the Catholic Church. How strong is the testimony of St. GREGORY the Great, who was eminently distinguished among the successors of St. Peter ! of St. ISIDORE of Seville, who, during the space of five-and-thirty years, was the oracle of all Spain ! the latter lived in the seventh century. In the eighth century, VENERABLE BEDE, the glory of England both by his virtues and by his extensive knowledge in sacred and profane literature, *relates to us the same fact*. What can interest more every hearer than his own words ? “ When Huneric, the Arian king of
 “ the Vandals in Africa, had banished or dispersed
 “ more than three hundred and eighty-four Catho-
 “ lic Bishops, he shut up their churches : he in-
 “ flicted almost every species of torture on their
 “ remnant flocks. At his command also, all the
 “ confessors of Christ had their hand and tongue
 “ cut away ; but the tyrant’s aim could not thus pre-
 “ vent their united voices from proclaiming, after
 “ the Catholic faith : *Manus abscindens linguam præ-*
cidit, nec tamen loquelam Catholicæ confessionis
“ eripere

evipere potuit." (Beda Præsbyteris Anglo-Saxonis viri eruditissimi de natura rerum et temporum ratione, libri duo, in fol. cap. 66. pag. 61., to be seen at the British Museum). In a word, from age to age, down to this day, the best historians and critics, such as *Petavius*, *Bolandus*, &c. have transmitted to us the same fact, without any doubt or opposition.

This fact is then incontestable; it is evidently miraculous; it evidently follows from the number of deponents and the perspicuity and exactness of their depositions. We had listened certainly to the opponents, and answered their objections, had any been found; but there are none; and pray what else is the *silence* of the enemies of the Divinity of Jesus Christ, but a more triumphant argument for the evidence of the fact? Such is the manner of proceeding in courts of judicature: human wisdom and prudence can do no more to ascertain any fact. Now a fact, whose end is to prove the Divinity of Christ, cannot be the work of darkness. Infinite goodness and wisdom can never permit us to be drawn away by an unavoidable error in matters of such moment to our salvation.

Unquestionably then this miracle is the work of Jesus Christ, the Son of God, who is called the Word. Now, "in the beginning was the Word," says St. John the Evangelist, "and the Word was with God, and the Word was God. All things were made by him."—"Who then can wonder," says St. Gregory the Great, in the place above cited, "if the divine Word should articulate words in others without a tongue, since that very WORD
"made

"made the tongue: *Quid igitur miramur, si verba
 "edere sine lingua potuit VERBUM, quod fecit
 "linguam?"*

All such then, who have attempted to confine the orthodoxy of the Catholic Church to the three or four first centuries, had forgot, that this great miracle, which attested the purity of her doctrine, took place at the end of the fifth century, and that it stretched a great way into the sixth, at which time St. Gregory the Great sent missionaries to preach the gospel in England. The church was still the same in the seventh century, in which St. Isidore of Seville lived; as likewise in the eighth, in which venerable Bede gave a new lustre to England by his virtues and writings.

The Catholic Church has altered in no respect her doctrine since that time: She teaches down to this day the same dogmatical and moral doctrine: she condemns the same vices and the same errors: she is therefore now, and always will be, the church of God: and Jesus Christ, who has warranted her indefectibility ALL DAYS EVEN TO THE END OF THE WORLD, has, and always will have, a right to our adorations, our obedience, and our love, because he is God, and because he liveth and reigneth with his Father in the unity of the Holy Ghost for ever and ever.

APPENDIX.

I HAVE said, and repeat it again, that one only miracle well attested, clearly wrought in confirmation of the gospel, is sufficient to demonstrate that God is the Author, and voucher of its doctrine; of course, whoever aims to level the latter with mere human inventions, he must not only demonstrate the falsehood of the above stated miracle, but he must overturn also every other alike, and prove, that, among all miracles hitherto admitted by Christians, not one occurs but under a questionable shape.

If now an Infidel is determined to believe that, since the beginning of Christianity, no true miracle ever took place, he must of necessity swallow all the following absurdities:

1^o. He must believe the books of the New Testament to be full of chimerical visions, their authors impostors, and their followers dupes, who made others in succession credulous, like themselves, during eighteen centuries.

2^o. He must believe, that the miracles attributed to Jesus Christ, such as the resurrection of Lazarus, and even the resurrection of Christ himself, are mere tales of invention, and that both the Jews and Gentiles have submitted to adore a crucified man, as God, without any solid proof of his Divinity.

3^o. He

3^o. He must believe the Evangelists, the author of the Acts of the Apostles, and even the Apostles themselves, to be the maddest of all men. For, if the wonders they published were not incontestable, it was exposing themselves to the contempt and sneers of all, who knew the contrary, and the extreme of their folly. For to publish every where, that their Master had given them the power of working innumerable miracles in confirmation of his doctrine, was sure to bring on them the obligation, either of justifying that promise by evident miracles, or of owning themselves to be impostors, and incapable of fulfilling their engagements. Was it possible now, in the face of so much contradiction, to impose on mankind, and make it adopt a law, which crucifies self-love and all our passions?

4^o. He must lay the heaviest charge of folly on all the holy fathers of the church, on all the sacred and profane historians; he must consider as cheats or visionists the greatest men of all nations; such as a Basil, an Ambrose, an Athanasius, an Augustin, a Chrysostome, a Martin of Tours, a Gregory the Great, &c. a Bernard, a Dominic, a Francis of Assisium, a Francis Xavier, &c.

5^o. Nor less can be his charge against Emperors, Kings, Princes, Bishops; nay, all besides who solicit the canonization of saints, the eye-witnesses, who, under a most solemn oath, attest the miracles wrought, all must pass for impostors, or dupes: all, along with the Catholic Church, must be proved,

as if acting sacrilegious farces to deceive the whole world.

6°. In fine, the most cruel enemies of the church, such as the Jews, the Heathens, a Porphyry, a Celsus, the apostate Julian, the Thalmadists, all must have been void of every sense, to give themselves so much trouble to invalidate the proofs of the miracles of Jesus Christ and his Apostles: *like our modern free-thinkers*, they had only to deny them all at once: but they knew too well the need of argument, and stubbornness of facts. What! could the world become Christian, and adore Jesus Christ, as God, *without knowing why?* this indeed would be the miracle of miracles; if, to use the language of St. Augustin, the whole world, without seeing a single miracle, had believed mysteries so hard to believe; if it had submitted to the practice of a law so repugnant to flesh and blood; and all this at the request of a few, poor, illiterate fishermen, without the credentials of authority.

Yielding, therefore, to the light of truth, let us own the many wonders God has wrought in his church, and proclaim, that one single miracle, pointing itself out, as the finger of God, like that just related, is alone sufficient to confirm or vindicate his heavenly doctrine. For, in truth, is not every such miracle evidently the voice of God? and a voice that can never sanction whatever doctrine unworthy of himself?

Hence, as you have seen, all the malice of the ancient Arians, all the collected rage of the Vandals,

con-

conspired in vain against Christ and his church. All served, under the all-powerful hand of God, to make the Divinity of his Son more known, and his church more triumphant. So to this day all the above rise up in judgment against the more incredulous now, and will condemn the far more impious *modern anti-christian* tenets.

Heretofore "the Lord opened the mouth of the ass, and she spoke:" and "the dumb animal, speaking with the voice of man, checked the prophet (Balaam's) folly." *Numb. xxi. 28. 2 Pet. ii. 16.* How he trembled on knowing the miraculous cause, and owned on the spot his guilt, is well understood!—What then must be *their guilt, their heavier doom*, who, among the more hardened hearts in these days of increasing infidelity, are proof against all impression, and will admit of no conviction or restraint, either from the *all-powerful voice* of Christ, or from the *proclaimed* of his church, or from the *divinely given* to so many tongueless Confessors; though all and each expressly unite in one common proof, or confirmation of his Divinity?

THE END.



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